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in the manner of Duris of Samos), Navy and City from Epos to History, a very pretty edifice which, however, rests on sand so long as the general and exclusive prevalence of the three Doric and the four Ionic tribes is not proved (*cf.* Wilamowitz, *Sitzungsberichte der Berl. Akad.*, 1906, p. 71), the Olympic Games (a graphic and fascinating description). The disquisition on the Oath seems to the reviewer a solid contribution to Greek public law.

W. S. FERGUSON.

Questions d'Histoire et d'Archéologie Chrétienne. Par JEAN GUIRAUD. (Paris: Victor Lecoffre. 1906. Pp. 304.)

UNDER this rather pretentious title M. Guiraud publishes eight essays of very unequal length and merit, and with no discoverable principle of unity except, perhaps, a permeating gratulatory sense of the infallibility of the Roman Church. The questions *d'archéologie* reduce themselves actually to a panegyric on the great "founder of Christian archaeology," de Rossi, and an essay on "L'Esprit de la Liturgie Catholique." The former is an appreciative but entirely obvious review of some of de Rossi's chief discoveries in Roman archaeology: there is not a sign of a critical discussion of a *question d'archéologie*. The latter is simply a review of Dom Fernand Cabral's *Le Livre de la Prière Antique* (Paris, 1900).

It fares somewhat better with the *questions d'histoire*, which include essays on the morals and the liturgy of the Cathari, on the repression of heresy in the Middle Ages, on St. Peter's visit to Rome, on Roman relics in the ninth century, and on St. Dominic's independence of St. Francis in the cult of poverty. Here again it is difficult to discover any *question* in most of the essays. The one on St. Peter at Rome, for example, simply restates the testimony of the fathers from Clement of Rome down to Hippolytus, concluding with the rather humorous confession that the pages are a work of supererogation, since the fact of Peter's Roman residence "n'est plus contesté que par quelques retardataires du protestantisme et du vieux-catholicisme." The phrase is suggestive of the tenor of the whole book: it could enlighten only "retardataires". The essay on "Les Reliques Romaines au IX^e Siècle", which by its title might lead one to expect some discussion of *questions d'archéologie*, is simply the amusing story of deacon Deusdona, the Roman agent for supplying ultramontane monasteries with saints' bones, translated from the *Monumenta Germaniae* (Script., XV., p. 240 *et seqq.*). The author devotes but twelve pages to the interesting question (raised by Sabatier) of the dependence of St. Dominic on St. Francis in his ideas of poverty. He dismisses the enumeration of the goods of the Dominicans in the bull *Religiosam Vitam* (March, 1218) as simply some tithes given by the Church to "the poor" of the monastery of Prouille. But in these few pages the author gives us only an abstract of the arguments already furnished to historical scholars in the lamented Balme's *Cartulaire de St. Dominique*.

The discussions of the morals and the liturgy of the Cathari are interesting, especially the careful comparison of the ceremony of the Consolamentum with the sacraments of penance and baptism in the Christian Church. In this essay the author comes nearest to constructive critical work on a *question d'histoire chrétienne*.

Unfortunately the first essay in the book, "La Répression de l'Hérésie au Moyen Age", is not free from slight misrepresentation of the thirteenth-century heresies, for the larger vindication of the confessed "draconienne" severity of the Inquisition. While rightly calling our attention to the fact that the Church was called upon to exercise that protection of society which to-day falls to the care of the state, the author attempts to strengthen his plea for the necessity of Rome's cruelty by confounding all the heresies under the worst type ("la plupart [des hérésies] se sont inspirées plus ou moins directement du manichéisme," p. 15). Surely it is an unpardonable exaggeration to say that the Waldenses spread "des doctrines aussi dangereuses pour l'organisme sociale" (p. 24), in the face of what we know of the Waldensian principles and of the distinct testimony of their adversary Capocci that they were "longe minus per-versi comparatione aliorum haereticorum".

But it is only in rare instances that M. Guiraud's book offers any opportunity for "reviewing" in the sense of the examination of theses and conclusions. It is rather edifying than critical in purpose—and its title is ludicrously misleading.

D. S. MUZZEY.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

The Political History of England. Edited by WILLIAM HUNT, D.Litt., and REGINALD L. POOLE, M.A. In twelve volumes. Volume I. *The History of England from the Earliest Times to the Norman Conquest.* By THOMAS HODGKIN, D.C.L., Litt.D. (London and New York: Longmans, Green, and Company. 1906. Pp. xxii, 528.)

THE first volume of *The Political History of England*, now in the process of publication, deals with early Britain, the Britain of the Celt, the Roman, the Saxon, and the Dane. It is peculiarly fitting that the learned historian who has written so entertainingly of *Italy and Her Invaders* should be chosen to write the story of the many invasions of Old England. Furthermore, Dr. Hodgkin's extensive knowledge of the earlier Middle Ages and his sympathetic attitude toward the Germanic race as a whole enable him to look at English history from a point of view somewhat different from that of Lappenberg or Freeman. We have, therefore, in this volume a shifting of emphasis and a slight change of historical content. Particularly does the author emphasize the fact that Saxon England, instead of passing through a peculiar development almost undisturbed, was profoundly affected by movements originating elsewhere in Europe.